



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. By ¹ the early-dawn. ²	وَالْفَجْرِ ١
2. By ³ a ten nights. ^w	وَلَيَالٍ عَشْرٍ ٢
3. By ⁴ the twain/even and the single/odd. ⁵	وَالشَّفْعِ وَالْوَتْرِ ٣
4. By ⁶ the night ^x <i>edba</i> (suddenly/ whereas) [it ^x] <i>yas're</i> (nocturnally-ambulates/ treads).	وَاللَّيْلِ إِذَا يَسْرِ ٤
5. Is in <i>tha'leka</i> (afar-that-it/ that) ^x <i>qasamon</i> (an oath) for a <i>bejren</i> (constrainer-mind) possessor.	هَلْ فِي ذَلِكَ قَسَمٌ لِذِي حِجْرِ ٥
6. Have not seen you: ^h how your ^t Lord did by <i>Aaden</i> .	أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ ٦
7. <i>Erama</i> the pillars' possessor. ^w	إِرمَ ذَاتِ الْعِمَادِ ٧
8. Which ^u not(<i>had been</i>) created like it ^w in the <i>be'la'de</i> (regions).	الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ ٨
9. And <i>Thamooda</i> , who ^t <i>jabo</i> (they ^z perforated/ bored/ cut) the rocks by the vale.	وَتَمُودَ الَّذِينَ جَابُوا الصَّخِرَ بِالْوَادِ ٩
10. And Pharaoh the stakes' possessor.	وَفِرْعَوْنَ ذِي الْأَوْتَادِ ١٠
11. Who ^t they ^z tyrannized in the <i>belat'de</i> (regions/ countries).	الَّذِينَ طَغَوْا فِي الْبِلَادِ ١١
12. Then they ^z multiplied/waxed in it ^w the corruption.	فَاكْثَرُوا فِيهَا الْفَسَادَ ١٢
13. So <i>ssabba</i> (descended/ poured) on them your ^t Lord a scourge torment.	فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ ١٣
14. Verily your ^t Lord (<i>is</i>) surely by the ambush.	إِنَّ رَبَّكَ لَبِالْمِرْصَادِ ١٤
15. So however the mankind: if when ^{o7} essayed him his Lord then <i>akramabo</i> ([He] was bounteous and ennobling to him) and <i>na'aamabo</i> ([He] graced him bounteously and ennoblingly by what is most desirable and delighting boon) then[he] says: my Lord <i>akraman</i> (was bounteous and honor bestower to me).	فَأَمَّا الْإِنْسَنُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ ١٥
16. And however if when ^{o8} [He] essayed him, so [He] stinted on him his <i>rez'qa</i> ^x (provision/ victuals for sustenance), ^x then says [he]: my Lord disdained [me]. ⁹	وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهْنَنِ ١٦
17. Not-at-all. ¹⁰ Rather <i>nottokremona</i> (you ^z being hospitable and bestower of honor to) the orphan.	كَلَّا بَلْ لَا تَكْرُمُونَ الْيَتِيمَ ١٧

¹ In Arabic the letter “و” is a letter used to *swear* in the name of Allah. In English the *equivalent* for swearing is “by.” Therefore, since this *Ayah* begins by making an oath by the name of “الفجر,” so we start with the word “by” and not “و” as “و” will *not* suffice the meaning.

² The word “الفجر” is *not* the “morning,” as “الفجر” is *earlier than the morning*, it is *early dawn*. See اللسان.

³ Ibid, but only with respect to the ten-nights.

⁴ Ibid, but only with respect to the twain and the unique.

⁵ The words “شفع” and “وتر” have *numerous* meanings given by the Qur'an commentators, e.g.: Allah is *single* and the creation is *twain*, as *every thing is created in pairs*; or *Mughreb Prayers is single* while *others* are even; or the *Hajj Day is single* and the *second day is even* (as it's the *tenth* day of the month), etc.

⁶ Ibid, but only with respect to the night when it by night treads.

⁷ The particle “فما” is a connective particle, see القرطبي.

⁸ Ibid.

⁹ The speaker's pronoun “ي” in “أهانن” is *omitted*, for “التخفيف,” = “alleviation, lightening” or *Ayat's* end harmony (*rhyme*). See إعراب القرآن، لمحمود صافي

¹⁰ The word “كلا” is an article of negation particularized for deterrence and prevention.

18. And not you ^z mutually urge on <i>tta'aame</i> ^x (<i>giving: wheat-/edible/ food-grains</i>) ^x the <i>meskee'ne</i> (<i>not having sufficient material possessions</i>). ﴿١٨﴾	وَلَا تَحْتَضُونُ عَلَىٰ طَعَامِ الْمَسْكِينِ ﴿١٨﴾
19. And you ^z eat the heritage an eating altogether-hard. ¹¹ ﴿١٩﴾	وَتَأْكُلُونَ التَّرَاثِ أَكْلًا لَّمًّا ﴿١٩﴾
20. And you ^z love the possession a love <i>jamma</i> (<i>abounding</i>). ﴿٢٠﴾	وَتَحِبُّونَ الْمَالَ حُبًّا جَمًّا ﴿٢٠﴾
21. Not-at-all. ¹² If <i>dukka'te</i> (<i>to be/ being razed-smoothly-evened</i>) the Earth ^w <i>dakan-dakkan</i> ¹³ (<i>sure razing-smooth-evening</i>). ﴿٢١﴾	كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا ﴿٢١﴾
22. And your ^t Lord came while the angels (<i>are</i>) row (<i>by</i>) row. ﴿٢٢﴾	وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ﴿٢٢﴾
23. And (<i>had been</i>) come then-day by Hell; ^w then-day the mankind reminisces; and wherefrom ¹⁴ for him the reminiscence ^w /remembrance. ^{w15} ﴿٢٣﴾	وَجَاءَ يَوْمَ ذُنُوبِهِمْ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّىٰ لَهُ الذِّكْرَىٰ ﴿٢٣﴾
24. Says [<i>he</i>]: <i>yalaytaney</i> (<i>O, for a longing that I</i>) advanced for my life. ^w ﴿٢٤﴾	يَقُولُ يَلَيْتَنِي قَدِمْتُ لِحَيَاتِي ﴿٢٤﴾
25. So then-day not [<i>He</i>] torments His torment an <i>abadon</i> ¹⁶ (<i>a lone/ any-one</i>). ﴿٢٥﴾	فَيَوْمَئِذٍ لَا يُعَذِّبُ عَذَابُهُ أَحَدًا ﴿٢٥﴾
26. And not [<i>He</i>] manacles His manacle an <i>abadon</i> . ﴿٢٦﴾	وَلَا يُوثِقُ وَثَاقُهُ أَحَدًا ﴿٢٦﴾
27. <i>Ya'ayyatoha</i> (<i>O you^y</i>) the self, ^w the tranquil-she. ^y ﴿٢٧﴾	يَتَأَيَّتْهَا النَّفْسُ الْمُطْمَئِنَّةُ ﴿٢٧﴾
28. Let-return ^w you ^y to your ^y Lord (<i>while/ being</i>) ¹⁷ joyous-she ^y <i>mardheyyatan</i> (<i>being made joyous-she^y</i>). ﴿٢٨﴾	أَرْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ﴿٢٨﴾
29. So let-enter you ^y in <i>My eba'de</i> (<i>worshippers/ submitters/ slaves</i>). ﴿٢٩﴾	فَادْخُلِي فِي عِبَادِي ﴿٢٩﴾
30. And enter you ^y My Paradise. ^w ﴿٣٠﴾	وَادْخُلِي جَنَّتِي ﴿٣٠﴾



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1. No, ¹⁸ <i>Oqsemo</i> ([<i>I</i>] <i>oath</i>) by this <i>bala'de</i> ^w (<i>township/ city/ Macca</i>). ^w ﴿١﴾	لَا أَقْسِمُ بِهَذَا الْبَلَدِ ﴿١﴾
2. And/ while you ^s (<i>are</i>) <i>hellon</i> ¹⁹ (<i>legitimate/ resident</i>) by this <i>bala'de</i> ^w (<i>township/ city/ Makka</i>). ﴿٢﴾	وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ ﴿٢﴾
3. And a he-begetter and what [<i>he</i>] begot. ﴿٣﴾	وَوَالِدٍ وَمَا وَلَدَ ﴿٣﴾
4. <i>Laqad</i> (<i>verily, already and affirmatively</i>) We created the mankind in <i>kabaden</i> (<i>an asperity/ vicissitude</i>). ﴿٤﴾	لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ ﴿٤﴾

¹¹ The word “لَمًّا” could mean (a) *altogether-hard*, or (b) *altogether*. See اللسان; (c) *that is in a concourse manner*.

¹² Ibid.

¹³ The word “دَكَّا دَكًّا” is “مفعول مطلق لذا التكرار,” in the sense of *infinitive noun*. So *sure* is prefixed to indicate that.

¹⁴ The word “أَنَّى” is a multi-meaning *adverbial particle*: wherefrom, when, how-so, where.

¹⁵ The word “ذِكْرِي” is “reminiscence/ remembrance” based on this great *Ayah*, “And if the Satan (*causes*) you^g to assuredly forget then sit not, after [the] reminiscence/ remembrance” (S 6: 68).

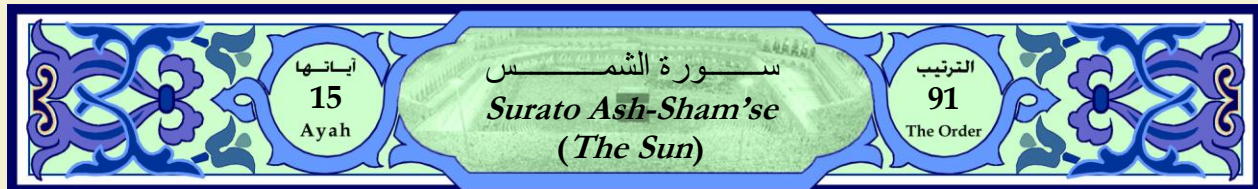
¹⁶ See the *Lexicon* attached to this *Translation* regarding “أحد”.

¹⁷ The words “راضية” and “مرضية” both are *adverbials*. See الدر المصون لـ أحمد الحلبي, so the word “being” is prefixed to both for this purpose.

¹⁸ This “لَا,” which is a *negation particle*. See الدر المصون، أحمد الحلبي. For the oath see footnote 5687 of (S56:75-76).

¹⁹ Qur'an commentators are unanimous to the fact that *Makka* city is a *sacred* since creation to the Day of Judgment, except for “*an hour*” when it^w was “*allowable*” for the Prophet (SAWS), i.e. he was “*legitimate*” (and “*legitimate*” being both an *adjective* = *legitimate*, or a *noun* = *resident*) to *retributively kill* whom he wanted and to *free* whom he wanted, as stated in true *Hadeeth*. See الطبري.

5. Does [he] reckon that never enables/empowers over him an <i>abadon</i> ²⁰ (a lone/any-one).	أَحْسَبُ أَنْ لَنْ يَقْدِرَ عَلَيْهِ أَحَدٌ ﴿٥﴾
6. Says [he] I perished possession <i>lubadan</i> (cumulatively much).	يَقُولُ أَهْلَكْتُ مَالًا لُبَدًا ﴿٦﴾
7. Does [he] reckon that not seen him an <i>abadon</i> ²¹ .	أَحْسَبُ أَنْ لَمْ يَرَهُ أَحَدٌ ﴿٧﴾
8. Have not [We] made for him twain-eyes (?)	أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ ﴿٨﴾
9. And a tongue and twain lips.	وَلِسَانًا وَشَفَتَيْنِ ﴿٩﴾
10. And We <i>bada</i> (divinely-guided) him the <i>naj'day'ne</i> ²² (twain high-paths/ twain breasts).	وَهَدَيْنَاهُ النَّجْدَيْنِ ﴿١٠﴾
11. So [he] hurtled not the <i>aqabata</i> (mountain's high obstacle).	فَلَا اقْتَحَمَ الْعَقَبَةَ ﴿١١﴾
12. And what <i>adraka</i> (profoundly caused you ^s to know) what the mountain's high obstacle.	وَمَا أَدْرَاكَ مَا الْعَقَبَةُ ﴿١٢﴾
13. Releasing a neck-she. ^y	فَكَرَّبَةٍ ﴿١٣﴾
14. Or <i>ett'aamon</i> (giving to: ingest/feed) in a day (of) famine-possessor.	أَوْ إِطْعَمٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ ﴿١٤﴾
15. An orphan kin-possessor.	يَتِيمًا ذَا مَقْرَبَةٍ ﴿١٥﴾
16. Or a <i>meskee'nan</i> (not having sufficient material possessions), destitution-possessor.	أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ ﴿١٦﴾
17. Afterwards [he] [was] of whom ^r they ^z believed and they ^z mutually enjoined by the patience and they ^z mutually enjoined by the <i>marhama'te</i> ²³ (mercy-she ^y).	ثُمَّ كَانَ مِنَ الَّذِينَ ءَامَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ ﴿١٧﴾
18. Those (are) companions (of) <i>maymana'te</i> (the blessed right sidedness).	أُولَئِكَ أَصْحَابُ الْيَمِينَةِ ﴿١٨﴾
19. And who ^r unbelieved they ^z by Our <i>Aya'te</i> ^w (messages) they (are) the companions (of) the <i>mash'ama'te</i> (unblessed-left-sidedness).	وَالَّذِينَ كَفَرُوا بِآيَاتِنَاهُمْ أَصْحَابُ الْمَشْأَمَةِ ﴿١٩﴾
20. On them a Fire ^w <i>muasada'ton</i> (she is firmly-closed). ^w	عَلَيْهِمْ نَارٌ مُؤَصَّدَةٌ ﴿٢٠﴾



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1. By²⁴ The Sun^{w25} and its^w early noon. وَالشَّمْسُ وَضُحَاهَا ﴿١﴾

²⁰ See the *Lexicon* attached to this Translation regarding “أحد”.

²¹ Ibid.

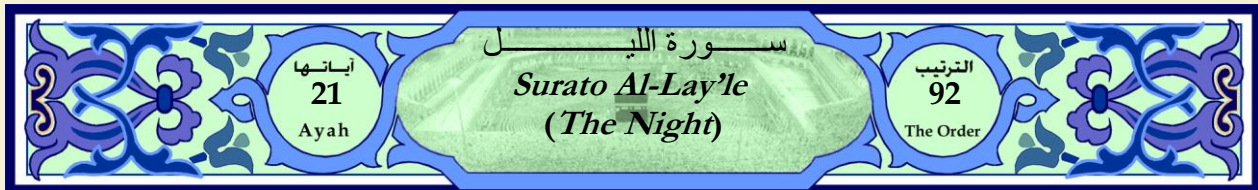
²² The word “*naj'day'ne*” “النجد ين” carries two meanings: (1) twain high-paths, i.e. *path of good* and *path of evil* (2) breast, i.e. the *milk secreting mammary glands of a female*. This means that the new born baby *naturally knows how to suck the milk from his mother's breasts*, as the baby is *Allah aright-guided* him/her. See *الزَمْخْشَرِي اللِّسَان* and *الطَّبْرِي*.

²³ The word “*مرحمة*” = “رحمة” = *mercy*. However, “*mercy*” from Allah (SWTA) to all and “*مرحمة*” *mercy from people to others*. This is based on this very *Ayah* (S90:17).

²⁴ In Arabic the letter “و” is a letter used to *swear* in the name of Allah. In English the *equivalent* for swearing is “*by*.” Therefore, since this *Ayah* begins by making an oath by the name of “الشمس,” so we start with the word “*by*” and not “و” as “و” will *not* suffice the meaning.

²⁵ The sun in Arabic is *feminine*.

2. By ²⁶ The Moon ^x <i>edha</i> (suddenly/ <i>whereas</i>) [<i>it</i> ^x] followed it. ^{w27}	وَالْقَمَرِ إِذَا تَلَبَّهَا ﴿٢﴾
3. By ²⁸ The <i>Na'ha're</i> (between sunrise and sunset) ^x <i>edha</i> (suddenly- / <i>whereas</i>) [<i>it</i> ^x] clearly-manifested it. ^w	وَالنَّهَارِ إِذَا جَلَّهَا ﴿٣﴾
4. By ²⁹ The Night ^x <i>edha</i> (suddenly/ <i>whereas</i>) [<i>it</i> ^x] overlays it. ^w	وَاللَّيْلِ إِذَا يَغْشَىٰهَا ﴿٤﴾
5. By ³⁰ The Heaven ^w and what [<i>He</i>] built it. ^w	وَالسَّمَاءِ وَمَا بَنَىٰهَا ﴿٥﴾
6. By ³¹ The Earth ^w and what [<i>He</i>] stretched it. ^w	وَالْأَرْضِ وَمَا طَحَنَىٰهَا ﴿٦﴾
7. By ³² a self ^w and what <i>sawwa</i> ([<i>He</i>] erected/ evened/ set) it. ^w	وَنَفْسٍ وَمَا سَوَّاهَا ﴿٧﴾
8. So [<i>He</i>] inspired it ^w its ^w <i>fojora</i> ³³ (debauchery) and its ^w <i>taqwa</i> (reverential guarding against Allah's displeasure).	فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ﴿٨﴾
9. <i>Qad</i> (already and affirmatively) prospered, who ^p <i>zakaka</i> (he purified/ exculpated and suited/ befitted) ³⁴ it. ^w	قَدْ أَفْلَحَ مَنْ زَكَّاهَا ﴿٩﴾
10. And <i>Qad</i> (already and affirmatively) disappointed who ^p [<i>he</i>] vitiated it. ^w	وَقَدْ خَابَ مَنْ دَسَّاهَا ﴿١٠﴾
11. Denied-she ^{y35} <i>Thamood</i> by its ^w <i>taghwa</i> (excessiveness) ^w .	كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا ﴿١١﴾
12. <i>Edb</i> (<i>whereas/ while</i>) missioned ³⁶ [<i>he</i>] its ^w <i>ashga</i> (most-misfortuned).	إِذْ أَنْبَعَتْ أَشْقَاهَا ﴿١٢﴾
13. Then said for them Allah's messenger: Allah's she-camel and her water avail. ³⁷	فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا ﴿١٣﴾
14. So they ^z denied him; so they ^z hamstrung her; so <i>damdama</i> ([<i>He</i>] <i>smashingly</i> rumbled) over them their Lord by their offense; then <i>sawwa</i> ([<i>He</i>] evened/ leveled) it. ^w	فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُمْ بِذُنُوبِهِمْ فَسَوَّاهَا ﴿١٤﴾
15. And [<i>He</i>] fears not its ^w consequence. ^w	وَلَا تَخَافُ عِقَابَهَا ﴿١٥﴾



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1. By ³⁸ The Night ^x <i>edha</i> (suddenly/ <i>whereas</i>) [<i>it</i> ^x] overlays.	وَاللَّيْلِ إِذَا يَغْشَىٰ ﴿١﴾
2. By ³⁹ The <i>Na'ha're</i> (between sunrise and sunset) ^x <i>edha</i> (suddenly- / <i>whereas</i>) [<i>it</i> ^x] set-splendid.	وَالنَّهَارِ إِذَا تَجَلَّىٰ ﴿٢﴾

²⁶ Ibid, except with respect to the moon.

²⁷ The *sun* in Arabic is *feminine*, whereas the *moon* is *masculine*. The pronoun "it^w" in this *Ayah*^w as well as the third and fourth *Ayah*^w of this *Surah*^w refers to unnamed referent, perhaps the *Earth*^w the *world*^w.

²⁸ See footnote 27, only here with respect to day. Also, *day* is *masculine* while the *Earth* is *feminine*.

²⁹ Ibid, only here wit respect to the night, which is *masculine* in Arabic.

³⁰ Ibid, only here wit respect to the Heaven.

³¹ Ibid, only here wit respect to the Earth.

³² Ibid, here with respect to the "self^w".

³³ The word "فجور" comes from "فجر" = "ripped off religious cover," or intense sinning, i.e. debauchery, that is committing crimes in the open. So when the religious cover is ripped off the sinner *exceeds* the bounds. Thus, he debauches." See *الراغب* for the word "فاجر وفاجر".

³⁴ The word "زكى" here means *befitted* and/or *suited*, in the *intransitive* sense of *suited*. See *التفاسير* and *اللسان*.

³⁵ The word "كذبت" = denied^w is in reference to the "*Thamoud*," which is a *feminine* gender in Arabic; so its reference must be *feminized*, as indicated by the "ت" in "كذبت".

³⁶ The word "انبعت" in word "انبعت" carries *several meanings*, among them: *sent*, *arouse*, *resurrected*, *prompted* and *missioned*.

³⁷ The word "سقياها" means *water avail*, i.e. to drink from it *as and when needed*. See *الراغب*.

³⁸ In Arabic the letter "و" is a letter used to *swear* in the name of Allah. In English the *equivalent* for swearing is "by." So, since this *Ayah* begins by making an oath by the name of "الشمس," so we start with the word "by" and not "و" as "و" will *not* suffice the meaning.

3. By ⁴⁰ what [He] created the male and the female.	وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَىٰ ﴿٣﴾
4. Verily your ⁿ endeavor ⁴¹ (is) surely <i>shatta</i> (variant/ segregate).	إِنَّ سَعْيَكُمْ لَشَتَىٰ ﴿٤﴾
5. So as-to whoever [he] gave and <i>ettaqa</i> (he reverentially guarded not to displease Allah).	فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ ﴿٥﴾
6. And <i>ssaddaqa</i> (he affirmed as credible) by the Paradise. ^{w42}	وَصَدَّقَ بِالْحُسْنَىٰ ﴿٦﴾
7. Then [We] shall facilitate him for the facilitation. ^w	فَسَنِّيئِرُهُ لِلْيُسْرَىٰ ﴿٧﴾
8. And as-to whoever [he] stinted and <i>istaghna</i> ⁴³ ([he] shown-/ affirmed his richness/ sufficiency).	وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَىٰ ﴿٨﴾
9. And denied [he] by the Paradise. ^w	وَكَذَّبَ بِالْحُسْنَىٰ ﴿٩﴾
10. Then [We] shall facilitate him for the difficulty. ^w	فَسَنِّيئِرُهُ لِلْعُسْرَىٰ ﴿١٠﴾
11. And not enriches/suffices a'n (regarding) him his possession <i>edha</i> (suddenly/ whereas) [he] dies-out. ⁴⁴	وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّىٰ ﴿١١﴾
12. Verily on Us (is) surely the <i>buda</i> (divine-guidance).	إِنَّ عَلَيْنَا لَلْهُدَىٰ ﴿١٢﴾
13. And verily for Us surely (are) the she-Last and the she-First.	وَإِنَّ لَنَا لَلْآخِرَةَ وَالْأُولَىٰ ﴿١٣﴾
14. So [I] warned you ^h (about) Fire ^w <i>taladhdha</i> (intensely-kindling).	فَأَنْذَرْتُكُمْ نَارًا تَلَظَّىٰ ﴿١٤﴾
15. Not <i>yassla</i> ⁴⁵ ([he] shall be broiled on/by) it ^w except the <i>asbqa</i> ⁴⁶ (most-misfortuned).	لَا يَصْلُهَا إِلَّا الْأَشْقَىٰ ﴿١٥﴾
16. Who ^x [he] denied and [he] diverted.	الَّذِي كَذَّبَ وَتَوَلَّىٰ ﴿١٦﴾
17. And shall (be made to) avoid it ^w the <i>atqa</i> (whoever is most reverential guarder against Allah's displeasure).	وَسَيُجَنَّبُهَا الْأَتْقَىٰ ﴿١٧﴾
18. Who ^x [he] <i>youna'te</i> ([he] produces and fulfills the obligations of) his possession <i>yatazakka</i> ⁴⁷ (he pays his Zakata/-iteratively purifies/ exculpates and befits him self).	الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّىٰ ﴿١٨﴾
19. And not for an <i>abaden</i> ⁴⁸ (a lone, any one) <i>endabo</i> (with him, by his rule) of a boon ^{w49} (to be) requited. ⁵⁰	وَمَا لِحَدِّ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَىٰ ﴿١٩﴾
20. Except <i>ettagha'a</i> (earnest-quest) (of) his Lord's Face ⁵¹ The Highest.	إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَىٰ ﴿٢٠﴾
21. And surely [he] will delight/countenance.	وَلَسَوْفَ يَرْضَىٰ ﴿٢١﴾

³⁹ Ibid, only with respect to day.

⁴⁰ Ibid, only with respect to what He created of male and female.

⁴¹ The word “سعى” has several meanings, depending on the context: (1) “بمعنى عدا دون الشد” i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) “بمعنى مشى أو مضى” i.e. treaded = walk on, over, or along; (3) “عمل باجتهاد” = endeavored, i.e. he made conscientious or concerted effort toward an end, as in this context; (4) “بمعنى قصد” intentionally treaded. When “سعى” in the sense of “striding” it is made transitive by “إلى” and when it is in the sense of “work” then it is made transitive by “الام”. See اللسان, والصائر.

⁴² Qur'an commentators vary as to the meaning of the word “الحسنى”. Some say it means: “bearing witness that there no elaha (deity) but Allah.” Others say: “believing in Allah's promises.” And yet others said: Paradise, based on the Ayah: “For them who *absano* (they worked a deed/work in an all around beautiful manner) the *busna* (Paradise) and extra. And neither over-burdens their faces smoky-dust nor a humiliation. Those (are) the Paradise's companions. They in it (are) immortals.” (S10:26).

⁴³ The word “استغنى” = “أظهر أو أكد مغناته” meaning showed or affirmed his richness. See اللبيب مقني.

⁴⁴ The word “تردى” means to die out, cease living completely.

⁴⁵ The word “يصلى” transliterated “yassla” here for lack of a properly corresponding word in English, means broil simultaneously from all sides, as if the entire body is immersed in the intensely kindled Fire.

⁴⁶ The word “misfortuned” is an adjective.

⁴⁷ The word “يتزكى” that's, and Allah is knowinger, [he] exculpates, befits/suits himself. See التفاسير واللسان.

⁴⁸ See the Lexicon attached to this Translation regarding “أحد”.

⁴⁹ See the Lexicon attached to this Translation for “ne'amali” (“boon”).

⁵⁰ That is he had received such “ne'amali” and he must reciprocate by requiting the giver.

⁵¹ The expression: “Lord's Face” is an Arabic tongue expression meaning the pleasure of his Lord. +